A treatyse made by Johan Lambert vnto kynge Henry the.viij. concernynge hys opynyon in the sacramēt of the aultre as they call it, or supper of the lorde as the scripture nameth it.

Anno do. 1538.

The waye of the ryghteouse is iudged to be vtter destruccyon, but they are in rest. And though they suffer payne before mē, Yet is theyr hope full of immortalyte

Sapi.3.

BRITISH MUSEUM

Johan Bale to the christen reader.

AS Moses described the prymatyue churche for the first. iij. ages of Adam and Noah (most gentyll reader) he neyther omytted the malycyouse murtherer Cain, nor yet the hatefull scorner Cham, but set them both fourth in their lyuely colours of reprobate uessels and wylfull persecuters of the same. Luke in like case with the other Euangelystes, forgate neyther Judas nor yet the hypocrytysh clergy of the Jewes, as he worte the Gospell & Actes, whose wretched hartes vnsacyatly thursted for those innocētes bloude, whych purely confessed the lorde. A lyke maner in writynge obserued Egesippus, Eusebius, & other hystoryanes, i the dscripcyō of that lyuely churche whych folowed immedyatly after the Apostles tyme, as is euident to them that hath redde their workes. Whych godly maner of writynge, the vyolēce of Sathā wolde in no case suffer se to procede or contynue, least the mad mastryes of hys mody mynysters were therby perceyued, and darkenesse so knowne for

Moses.

Lucas.

Eusebius.

wne for darkenesse.

Yet was not the curryſh nature of that Cainyſh generacyon, churlyſhly reiectyng the gentyll uoyce of God, for the ages folowynge, all hyd to thē whych had both eyes and ſyght of the lyuely ſcripres. But they wele perceyued at all tymes, that they were both ſpyghtfull murtherers and theues, for all their counterfett colours of holyneſſe, prelacy, preſthode, chaſtyte, ghoſtlyneſſe, and ſoch other dregges the deuyll, in the kynde that they vſed them. If the congregacyon of God do now fynde ſoch erneſt writers, as the ſeyd Moſes, Luke, and Euſebius were, whych wyl not in theſe dayes rocke the cradle of Jeſabel, Apoca. 2. or flatter the prelates & tyrauntes in all their idolatrouſe whoremōgynges, they maye wele thynke they haue no leſſe godly treaſure than they were thē to the worlde, tyme for tyme and age for age.

Cain.

Writers.

For what els ſeaketh the greatter nombre of men lerned, but to lawde for lucre, to prayſe for pleaſure, and to pleaſe for aduauntage? encoragynge the wycked tyrañtes of Sodome in all their blaſphemouſe euyls. Yea, and a wonderfull

Lerned.

matter

matter is it, to se, as the lawes are wycked, how the prestes, the lawers (I speake not of the godly) and the wytlesse magystrates, sturre about them, to haue the tyrãny of thẽ in all poyntes perfourmed. They stãpe, they leape, they runne, they backbyte, they cõplayne, they accuse, they hate, they reuyle, they slaũdre, they whysper in that eare & that eare, & sũtyme geue fytlhy rewardes, to brĩge their cruel purpose aboute, & to depryue the ĩnocẽtes of lyfe. Lawes.

But whan the lawes are ryghteouse, than is it no worlde for them, but they kepe sylence as monkes were wont to do. They dwell at hõe, they slepe, they dreame, and vtter nothynge at all. They lurke lyke the foxe that feareth the whyppe, and lyke the wolfe that doubteth the shepeherde or hunter. For their nature is not to maynteyne the ryghteousnesse of the lawe, but busyly to call vpon, to sturre vp, & to quycken the tyranny therof. For they are the naturall mynysters of tyranny, and in that peruerse offyce, the fearce promoters of Antichryst, and cruell slaues of the deuyll. Of thys spyghtfull rable of rude rashe ruffyanes, was hecytie of Norwych yet neuer clere, in Lurkers. Tyranny

the whych thys persecuted seruaunt of God Johan Lambert, otherwyse called Johan Nycols, was borne, & from thēs exyled for hys christen beleues sake.

Norwych. I haue redde in the chronycles of that cytie, that it hath bene dyuersly oft plagedfor the slaughter of innocētes. And in the yeare of our lorde a. M. D. and. vi. I behelde it in effect most wonderfull, beyng than but a ladde of. xi. yeares of age. As their blynde byshopp & clergy, by their full consent, had brent a yonge man there, after the most tyrannouse maner (I thynke) that euer was seane, only for hauynge the lordes prayer in Englysh, and for not allowynge that prayer in latyne idolatrously to be sayd to their dead

Of theues sayntes, neyther folowed in them nor yet in their clergy repentaunce for that cruell slaughter. No, neyther lent fastynge, fyshe eatynge, shryft palme sonday, good fryday, clyppe clappes, crosse crepynge, easter daye, nor yet the receyuynge of their maker, as they call it, whych all immedyatly succeded, coulde brynge them ones in remembraunce, that they had therin done amys.

But se what folwed by the ryghtfull

hande

hande of God. On tuysdaye in Easter we ke, whych was than opon saynt Markes daye, soch a fyre sodenly kyndled in the Fyre. stretes of their cytie, as in fyue dayes & as manye nyghtes folowynge coulde scarsely be quenched. The euydent sygnes of that destructyon, are yet to thys present houre to be seane there in dyuerse places, the people neuer knowynge from whens that fyre came. And yet styll they, by the blyndenesse of their curates, not only remayned without repentaunce, but also Vnpeny consented to murther vpon murther, as tent. apered in sir Thomas of Eccles, in an olde man of Bongay, and in mastre Bylney, whom they put to cruell deathe also for their christen beleues.

If they haue borne them the boldar, for that they haue seane their prestes not prestes moch harmed by that fyre, or no lesse ther after to prospere than afore, they fowly haue deceyued thēselues through ignoraunce of the scriptures. For God only chasteneth here in thys lyfe, those whom he loueth and intendeth to saue. Hebre. 12. As for the prestes whych commenly witholde the truthe of God in vnrygh-teousnesse, God hath geuen them ouer

to themselues, Roma.i. whych is the most terryble plage vpon earthe. They are the sede & offsprynge of that wycked one, re-
Antichrist serued to the lattre vengeaunce. whom Christ shall destroye in hys lattre com-mynge, for beleuynge lyes, and for doynge here the operacyon of errour. 2. Thes. 2. Moreouer Christ hath terrybly thrette-ned, that it shall be moch worse with that generacyon of infydeles in that last iudgement day, than with Sodome and Gomor, or Tyre & Sydon, luce. 10. whych had sore ponnyshmentes here.

How many the afore named cytie hath
Norwych. spirytually slayne, by vniustly withol dynge the scriptures of God, whych only mynystreth lyfe to the sowle, the lorde of heauen knoweth, and wyll to their confu syon, make it open at that lattre iudge-ment daye. Therfor I counsell them to re pent in due season, and from hens fourth to washe their handes cleane from inno cent bloude, not with Pylate but with Paule, whych after hys conuersyon ape-red nomore a persecuter of christianes.
Lambert. And as concernynge their cytiezen sun-tyme, Johan Lambert, whom they for hys faythe reiected, though, he was not

for them,

for them, yet was he for Christ. And I doubt not of it, but thys treatyse solowyng, whych beynge in the pryson, he wrote vnto the kynge as a reckenynge or accounte of hys faythe concernynge the chefe artycle wherof he was accused, shall be able to declare hym a true wytnesse and seruaunt of God, detestynge all false and idolatrouse worshyppynges. The spryte of the father eternall, and of hys sonne Jesus Christ, be euermore with thē that fauer hys truthe vnfaynedly, & seke therafter to fashyō their lyues, & not after the corrupted examples of synnefull men. So be it. Martyr.

Johan Lambertes ſentence

To the moſt Chriſtē, Gracyouſe, and godly prynce. kynge Henry the. viij. beynge

now the ryght defender of the pure fayth, hys poore, but full true ſubiecte Johan Lambert pryſoner, doth wy ſhe increace of knowledge i Gods truthe, & of loue to the ſame, with all felycyte therof enſuynge.

God.

AS I poore afflict, ded lye and do lye in pryſon, I haue conſydered the maieſtie and myldeneſſe or mercyfulneſſe of God, beynge a kynge incomparable and immortall, that he as concernynge hys maieſtie, is pereles, and the hygh God ouer all. Whych yet by hys goodneſſe doth euer regarde and loke downe vpon the humble and lowe, that be eyther in heauen or in earth. Vpon thys conſyderacyon, o my moſt noble and gracyouſe prynce, haue I conceyued double relefe and confort in myne anguyſh and captyuyte. For the firſt relefe do I take that

kynge

kynge immortall, truſtynge ſurely that hys hyghneſſe whych is vnmeaſurably good, wyll ſumwhat regarde and loke vpon hys vnworthy workemanſhyppe or creature, and hys chylde by adopcyon, to eaſe me beynge in dyſtreſſe, accordynge to hys promyſe, Cum ipſo ſum in tribulatione, qui habitat in adiutorio altiſſimi, uteripiam eum, et cet.

The ſeconde relefe do I conceyue of your moſt gracyouſe hyghneſſe, truſtynge to fynde yow, beynge Gods very depute, and our kynge mortall, enſuynge the enſample before ſhewed of God the kynge immortall. Thus do I hope that your hyghneſſe, wyll gracyouſly regarde the dyſtreſſe & comberouſe captyuyte of all troubled, ſpecyally beynge your full true lyeges & lambes. And that ſo yow wyll gracyouſly heare the cauſe of my preſēt afflyctyon, Whych if it ſhall pleaſe your grace to knowe, is thus. Vpon wedniſday next after ſaynt Mychaell, ded your graces prynter call me to hym, demaundynge if I had tranſlated the boke of the artycles of Geneua. Whych thynge I reneynge me to haue done, as in truthe I ded it not, he axed if I wold iuſtyfy my saynge before the

Kynge.

Pryson. the prynter of that treatyse, whych therfor was impryſoned in the counter, where as he charged the kepar to holde me alſo. From whens I with other was brought to Lambeth, where as I do abyde in the warde of your metropolytane.

Sens that tyme was I called before certayne by ſſhoppes/and requyred vpon an othe, truly to certyfye them of .iiij. artycles. Of whom I deſyred, that fyrſt I mought know wherof I was accuſed, or who wolde accuſe me? But that beynge ryght lefull, coulde I not obtayne, wherby I coniecture uerely, that without any accuſers or accuſacyō, I am put into thys trouble or pryſon of mere pleaſure. Then after my othe taken, the artycles were recyted. Agaynſt .ij. of them I euer haue reſyſted ſtyffely, and neuer to them onces conſented. And the thirde beynge full falſe and vntrue, had I neuer heard of before that it was there to me recyted. So that I mought ſurely cōiecture, that no man had accuſed me as fawty in them.

artycles.

The fourth cōcerned the holy ſacramēt of Chriſtes body & bloude. In the whych although no man can, as I ſuppoſe, accuſe me

cuſe me to haue ſpoken therin amys, yet ſeynge they requyred my ſentence there by vertu of an othe, I couldenot for fea= re of God, ſpeake with my mouthe con trary to my mynde & conſcyence, alth o= ugh deathe ſhulde redyly therupon (as I coulde not otherwyſe eſpye) tome en= ſue. I then cõſydered with my ſelfe, firſt that to ſhewe fourth my ſentẽce, though it were ſo ſure and true as the Goſpell, ſeynge that as yet, it was dyſſonaunt frõ the vulgare opynyon, of longe tyme pre= uaylynge, mech dyſturbaũce mought ther by aryſe to the multytude hearynge it, & that therfor I coulde not but ouer rypely declare it byfore the multytude in that iudgement aſſembled. Deathe.

Secondly I conſydered that your gra= ce is ſtudyouſe and fayne, to knowe all truthes, of longe concyled and hyd, and ſo at tymes conuenyent to ſet thẽ fourth, or reduce agayne to lyght, as they maye be wele dygeſted and borne. I therfor de ſyered that I mought than and there no further procede in makynge ouer ry= pe declaracyon of that matter, but that I mought wryte my mynde in it to your moſt gracyouſe maieſtie. Whych my myn de or Truthes.

de or sentence I iudge to be ryght catho lyck and true. That so after your graces iudgement and aduyse knowne, I and o= ther shulde folowe, but not preuent your dyrectyon, eyther by speakynge therof or
ce. by sylens kepynge. My sentence therin maye at the first openynge, apere synyster, and so peruerse, for so moch as of longe we haue conceyued a contrary persuasyon Neuertheless I hope, that due and delyberate perpendynge of scriptures, & of the authorytees of auncyent fathers, iustly alleged for my purpose, shall declare me to procede sycerely and faythfully.

Before that I shall in thys matter, shewe fourth my rudely vttered sentence, thys with your gracyouse fauer do I thynke necessary to protest. That I here
Defyne. do nothynge defyne nor wyll defyne, although I iustly meught. I do knowe, that where as I am blunte, rude, and dulle, that your grace is of iudgement full fyne, sharpe, and quycke, so that yow can se the defynycyon & determynacyon of God, in thynges godly, farre better than I or soch lyke can eyther shewe or thynke. I shall therfor omytt soch nedelesse defynycyon or determynacyon in my

sentence

sentēce, & only accordynge to my promy
se & othe, symply & truly wyll I relate
my sentēce, so to be examyned & discus- Submyssyon,
sed of your sull gracyouse wysdome, whe
ther it be quadraūt to holy scriptures &
to the artycles of our Crede or no. And
certayne, if it be quadraunt to these, my
hope is, that then your grace wyll not re
iect or refuse it. And otherwyse wolde I
nothynge, specyally that is myne, or com
mynge from me, to be allowed.

I am cōtēted to receyue lyfe or death
at your hāde, in whych God hath put the
power of both. Neuerthelesse whan your
grace shall by thys true writynge, fynde
me so to feare God, that I can not fauou A martyre
re myne owne lyfe, by vsynge falshed, dy
ssymulacyon, or periury. Whā yow shall
fynde that myne entēt is as becometh a
true subiect, to opē vnto yow the uery tru
the of thys matter, as I wyll in all other.
Whā yow shall fynde that I entēde not
to preuēt your good dyrectyon & aduyse,
but to folowe it both in thys & all other
affayres, as I haue shewed tofore. Whā
yow fynally shall fynde how quyetly I ha
ue enterprysed into it, so that I renyed to Obedyent
opē my sentēce in the matter, before I had hearde
your graces aduyse, These thynges cōsydered or re

membred, I trust your grace wyll enclyne to my sauetie rather than to cause me bodyly to perysshe.

But in all poyntes I do humbly and gladly submyt me, vndre the myghty hãde of God & of yow hys anoynted depute ouer vs in earth, to whom I shall contynue a true subiect and an innocẽt lãbe, what so euer shall betyde me, with the grace of our sauer and redemer, whõ

Praye: I shall also hartely praye, euer to gyde, preserue, and sauc your grace to hys pleasure and to the mayntenaunce of truthe and innocencye in thys realme. Fynally if it shall please your most noble grace, with layser to pondre and consydre my rudely written sentence, and to vse it as an occasyon to inuestigate or trye out the very truthe of the matter, by chrysten dysputacyons made to and fro, pro & cõtra. My hope is, that so the truthe after

Truthe. such dysputacyons shall the soner to your grace euydently apere, and by yow to all vs your subiectes, to a great cõmen both Joye and quyetnesse.

For what subiect can but reioyce & hyghly thanke God, seynge hys prynce with all dylygence and myldencsse, is glad to

glad to heare and trye out all truthes, and so with godly loue and tenderneſſe, to commende or ſet fourth the ſame abrode to hys ſubiectes, for their true inſtructyon, vnyte, and ſolace both bodyly and ghoſtly. Thys full godly dylygence of dyggynge vp the fountayne agayne, of pure and lyuely water of dyuyne knowledge, that is to ſaye of ſerchynge holy ſcriptures longe ſtopped vp by the myſcreaunt Phyliſtynes, that be pharyſees and papyſtes, with the dunge of their earthly fantaſyes and humayne gloſes, do I wyſhe in your grace to be contynued and encreaſed to Gods honoure, to your owne felycyte, and to the commen weale. Amē. Doctrine.

Hys ſentēce concernynge the ſacramēt.

After thys proteſtacyon doth now folowe, if it ſhall pleaſe your full godly grace to knowe my ſentence concernynge the ſacramēt of Chriſtes holy body and blode. Whych ſentence is this. Chriſt is ascended bodyly into heauen, & hys holy manhede thydre aſſumpte, where as it doth ſytt vpon the ryght hande of the father, that is to ſaye, is with the father there remanent & reſydent in glory, that by the infallyble promyſe of God, it ſhall Sentence.

not or can not from thens returne byfore the generall dome. why ꝺ shall be in the ende of the worlde. And as he is nomore corporally in the worlde, so can I not se how he can be corporally in the sacra= ment or hys holy super. And yet not with= Confesse. standynge do I knowledge and confesse, that the holy sacrament of Christes bo= dy and blonde, is hys very body and blo= ude in a certayne maner, whych shall be shewed herafter with your graces sauer and permyssyon, Accordynge to the wor= des of our sauer instytutynge the same holy sacrament, & sayenge. Hoc est cor= pus meum, quod pro uobis datur. And agayne, Hic est sanguis meus, qui est no ui testamenti, qui pro multis effunditur in remissionem peccatorum Math. 26.

But now for approuynge of the first Ascended. part, that Christ is so bodyly ascended into heaven, and hys holy manhede so thydre assumpte & cet. that by the infal lyble promyse of God, he shall not, or can not any more from thens bodyly returne, byfore the generall dome. I shall for thys, allege first the scriptures, and then folowynge the authorytates of olde holy doctours, with one consent testyfyenge

with

with me. Beſydes thys. I nede not to tell, that the ſame is non other thynge, but that we haue taught to vs in theſe iij. artycles of our Crede Aſcendit ad cœlos, ſedet ad dexteram Dei patris omnipotentis, Inde uenturus eſt iudicare uiuos & mortuos. For Chriſt ded aſcende bodyly, the godhede whych is infynyte, vncircumſcriptyble, replenyſhynge both heauen and earth, beynge immutable and vnmoueable, ſo that properly it can neyther aſcende nor deſcende Crede.

Scriptures affermynge the ſame.

The ſcriptures whych I promyſed to allege for the confirmacyon of myne ſeyd ſentence, be theſe. Firſt Acto. 1. Videntibus illis eleuatus eſt, & nubes ſuſcepit eū ab oculis eorum. Cunque intuerentur in cœlum euntem illum, ecce duo uiri &c. Here is it euydently ſhewed, that Chriſt departed and aſcended in a vyſyble and cyrcumſcript body. That thys departynge was vyſyble and in a vyſyble body, theſe wordes do teſtyfye. Cunque ituerent. Quid ſtatis aſpiciētes in cœlum. & Quēadmodū uidiſtis. That ſecōdly it was i body, I haue afore pued, & mereoy Scriptura

Deyte is not seane, but is inuysyble, as apereth. 1. Timoth. 1. Inuisibili soli Deo, & cet. and. 1. Timoth. 6. Lucem habitat inaccessibilem, quem nullus hominum uidit, sed nec uidere potest. Therfor the mā hede and natural body was assumpt, or ded ascende. That thirdly it was in a cyrcumscript body, apereth manyfestly in thys. First that hys ascensyon and bodyly departynge, caused them to loke vp. And secondly that he was lyft vp, that is to wete, from byneth or from low. And thirdly quod nubes suscepit eum. Where as no clowde nor clowdes can receyue or embrace the Deyte, & cet.

Godhede.

Brevely.

I am fayne to leaue out other euydēt argumentes for the same purpose, least I shulde be ouer prolixe and tedyouse. It doth there also further folowe in lyke forme, how the Angels made answere to the dyscyples, sayenge. Viri Galilei, qd statis aspicientes in cœlum? Hic Iesus qui assumptus est a uobis in cœlū, sic veniet quēadmodū uidistis eū euntem in cœlū. Here we se agayne that Jesus is assūpt, or taken awaye in to heauen. And then it must be from out of the worlde, accordyng to that we reade, Johan. xvi. Exiui a patre,

patre, & ueni in mundum. Iterum relinq̃ mundum, & uado ad patrem. That is not els, but as he came from the father of heauen into thys worlde, in that he was incarnate & made mã, forthys god-hede was neuer absent, eyther from heauen or yet earthe, euen so shuld hys manhede leaue the worlde agayne to go to heauen. Moreouer in that it is sayd, sic veniet, is playnely testyfyed, that he is awaye & now corporally absent. Manheds

Fynally it is shewed further, after what maner he shall come agayne, by these wordes. Quemadmodum uidistis eum eũtem in cœlum. Whych is not els, but as yow ded vysyblye se hym ascende or go awaye to heauen, a cloude embracynge hym and takynge hym from amon yow. Euen so shall yow vysyblye se hym to come agayne in clowdes, accordynge as we reade, Math. 26. Videbitis filium hominis uenientem in nubib⁹ cœli. And agayne, Math. 24. Et uidebunt filium hominis. Soch other textes haue we full many, declarynge my sentence to be catholyck and true. Of whych I here shall breuely note some places, and passe ouer them, knowynge that a lytle rehearsall Vysyblye

is suffycyent to your noble wysdome. The places be, Marke. 16. luke. 24. Johan. 13. 14. 16 and. 17. Romanes. viii. Ephes. 1. &. 2. and. 2. Corinth. 6. Hebre. 8. 9. 10. &. 12. and. 1. Thessa. 4. and. 1. Pet. 2. whych all do testyfy, that Christ hath bodyly forsaken the worlde, departed from it vnto hys father, ascended into heauen, syttynge styll vpon the ryght haude of the seyd father aboue all domynyon, power, & pryncypalyte, where he is presēt aduocate & intercessour byfore hys father & that he shall so bodyly come agayne, lyke as he was seane to depart from hēs.

Bodyly.

Nothynge can better or more clerely testyfye and declare, what is contayned in the sacrament of Christes holy bodye & bloude, than do the wordes of scripture, wherby it was instytute. Marke doth agre with Mathew, so that in a maner he recyteth hys very wordes. And no marualye it is. For as the doctors do saye, the Gospell of Marke is a very Epytome or compendye of Mathew. I shall therfor wryte the relacyōs of thē touchynge the instytucyon of thys sacrament togyther.

Marke.

Mathew.

The relacyō or testymony of Mathew is thys. Vescentib⁹ eis, accepit Iesus panem, & cū egisset gratias, fregit, deditq; discipu

lis,et ait. Accipite,comedite. Hoc est corp⁹ meū. Et accepto poculo,gratijs actis,dedit illis dicens. Bibite ex hoc omēs. Hic est enim sanguis meus, qui est noui testamenti,qui pro multis effunditur in remissionem peccatorum. Dico autem uobis, non bibam posthac ex hoc fructu uitis usque in diem illum,cum illum bibā uobiscum nouum in regno patris mei.

The testymony or relacyon of Marke, is this. Et edentibus illis, sumpto Iesus pane, cum gratias egisset, fregit,& dedit illis, & dixit. Sumite, comedite, Hoc est corpus meum. Et accepto poculo, cum gratias egisset, dedit illis, & biberunt ex eo omnes. Et dixit illis. Hic est sanguis meus noui testamenti, q̄ p multis effundit. Amen dico uobis, posthac non bibam de fructu uitis usque ad diem illum,cum illum bibero nouum in regno Dei. Luke beynge the compaynyon of Paule, as apereth in the actes,&. 2. Timoth. 4. doth so next agre with hym in makynge relacyon of thys supper & holy institucyō of the sacrament. Hys relacyon or report is thus. Accepto pane, cum gratias egisset, fregit,ac dedit eis dicens. Hoc est corpus meū,q̄d p uobis dat̄. Hoc facite in mei recordationē. Similiter & poculū, postquā cœnauit dicens, *Hoc poculum nouum testamentum*

Marke.

Luke.

per sanguinem meum, qui pro uobis effunditur.

Paule, Paules testymony doth folowe next, agreably to Luke, and it is thus. Ego enim accepi a domino quod & tradidi uobis, quod dominus Iesus in ea nocte qua tradebatur, accepit panem, et postquam gratias egisset, fregit & dixit. Accepite, edite. Hoc meum est corpus quod pro uobis frangitur. Hoc facite in mei commemorationem. Ad eundem modum & poculum peracta cœna, dicens. Hoc poculum nouum testamentum est in meo sanguine. Hoc facite quotiescumque biberitis, in mei commemorationem. Quotiescumq; enim &c. By these testymonyes shall

Sentence. I declare my sētēce to your grace whych I conceyue of the holy sacramēt of Christes blessed body and bloude, and in all poyntes of dyffyculty, shall I annexe the very interpretacyon of the olde holy doctours and fathers, to shewe that I do not grounde any thynge vpon my selfe. Therafter shall I adde certen argumentes, whych I trust shall clerely proue and iustifye my sentence to be true, catholyck, and accordynge both with God and hys lawes, and also with the mynde of holy doctours.

My

My ſentence is thys, that Chriſt aſcended into heauen, and ſo hath forſaken the worlde, and there ſhall abyde, ſyttynge on the ryght hande of hys father without returnynge hyther agayne vntyll the generall dome. At what tyme he ſhall come from thens, to iudge the dead and lyuynge. Thys all do I beleue done in hys naturall body, whych he toke of the bleſſed vyrgyne Mary hys mother, in the whych he alſo ſuffered paſſyon for our ſauetie and redempcyon vpon a croſſe, whych dyed for vs & was buryed, ī whych he alſo ded aryſe agayne to lyfe immortall. That Chriſt is thus aſcended in hys manhede and naturall body, & ſo aſſūpt into heauen, we maye ſone proue, for as moch as the godhede of hym is neuer out of heauen, but euer replenyſhynge both heauen and earthe, and all that is beſydes fourth, beynge infynyte and interminable or vncyrcumſcriptyble, ſo that it neyther can propyrly eyther aſcēde or deſcende, beynge without all alteracyon ſand vnmutable or vnmoueable.

Syttynge

Godhede

So that now hys naturall body beynge aſſumpt from amonge vs, & departed out of the worlde, the ſame cā nomo

re returne from thens vnto the ende of
Peter. the worlde. For as Peter wytnessyth, Ac
to. 3. Oportet eum cœlum accipere usq;
in tempora restitutionis omniũ quę locu
tus est Deus per os omniũ sãctorũ suorũ a
sæculo prophetarũ. And the same doth
the artycle of our Crede teache vs, whych
is. Inde (scilicet a cœlis uenturus est iudi-
care uiuos & mortuos. Whych tyme Pau
le calleth, Apparitio domini nostri Iesu
Christi. Timoth. 6. Seynge then thys na
turall body of our sauer, that was borne
of hys mother Mary beynge a Vyrgyne,
Oportet is all whole assũpt into heauẽ, & depar-
ted out of thys worlde, & so Oportet, as
sayth S. Peter, that is in Englyshe, he
must remayne in heauẽ vntyll the ende of
the worlde, whych he calleth tẽpus resti-
tutiõis omniũ. Thys I saye, seane & bele
ued accordynge to our Crede & the scrip
tures, I cã not perceyue how the natural
body of hym can cõtrary wyse be in the
worlde, & so in the sacramẽt. And yet not
withstãdynge is thys true, that the holy
sacramẽt is Christes body & bloude, as
after shall be declared.

Doctours affermynge the same.

But first, for the establyshynge of
my for-

my former purpoſe, that the naturall bo dye of our ſauer, is ſo abſēt frō thys worl de & aſcended to heauē, that it cā be he re nomore preſent, vnto the generall do= me. I wolde beſyche your grace to conſy dre the mynde and ſentence of olde holy doctors in thys purpoſe or matter, how agreably they teſtyfye with that is tofo= re ſhewed. Among eſt whome we haue firſt S. Auguſtyne, writynge thus to Auguſtyne Bardanus. Proinde quod ad uerbum at tinet, creator eſt Chriſtus. Omnia enim p ipſum facta ſunt. Quod uero ad hoiem creatura eſt Chriſtus. Fact⁹ eſt em̄ ex ſemi ne Dauid ſecundū carnem, & in ſimilitu= dinem hoim ordinat⁹. Item quia in hoie duo ſunt, anima & caro. Secundū animā triſtis fuit uſq; ad mortem, ſecūdū carnem paſſ⁹ eſt mortem. Nec cm̄ filiū Dei Chri ſtū dicim⁹, hoiem ſeparam⁹, aut cum eun dem Chriſtum filium hois dicim⁹, ſepa- Homo ram⁹ Deum. Secundū hoiem nāq; in ter= ra erat, nō in cœlo ubi nunc eſt, quādo di cebat. Nemo aſcendit in cœlū, niſi q deſcē dit de cœlo, filius hois q eſt in cœlo. Quā= uis ſecundum id q̄d filius Dei erat, eſſet in cœlo, ſecundū uero id q̄d filius hois fuit, adhuc eſſet in terra, nōdūq; aſcēdit i cœlū.

Similiter cum ſecundum id q̄d filius Dei eſt,

Dei est, sic dominus gloriæ, secundum id autem quod filius hominis, crucifixus sit. Ait tamen Apostolus. Si enim cognouissent dominum glorię, nunquam crucifixissent. Ac per hoc & filius hominis erat in cœlo, filius Dei secundum hominem crucifigebatur in terra. Sicut ergo potuit recte dici dominus glorię crucifixus, quū ad solam carnem illa passio pertineret, ita recte dici potuit, hodie mecum eris in paradiso, cum iuxta humanam humilitatem per carnem in sepulchro, per animam in inferno illo die futurus esset. Iuxta diuinam uero immutabilitatem, nunquam de paradiso, quia ubique est semper, recessit. Noli igitur dubitare ibi nunc esse hominem Christum Iesum, vnde uenturus est. Memoriter recole, et fideliter tene, christianam confessionem. Quoniam resurrexit a mortuis, ascendit in cœlum, sedet ad dexteram patris, nec aliunde quam inde uenturus est, ad viuos & mortuos iudicandos. Et sic uenturus est, illa angelica uoce testante, quemadmodum uisus est ire in cœlum, id est, in eadem carnis forma atque substantia, cui profecto immortalitatem dedit, naturam non abstulit. Secundum hanc formam non est putādus ubique diffusus. Cauendum autem ne ita diuinitatem astruamus hominis, ut ueri-

Dominus

Venturus

tatem auferamus corporis. Non eſt autē
conſequens, ut quod in Deo eſt, ita ſit ubi
que ut Deus. Nam & de nobis ueraciſſi-
me ſcriptura dicit. Quod in illo uiuimus,
ſumus, et mouemur. Nec tamen ſicut ille
ubicq; ſumus, ſed aliter homo ille in Deo,
quoniam & aliter Deus in homine, pro- Deus.
prio quodam & ſingulari modo. Vna
enim perſona Deus & homo eſt, & utrū-
que eſt unus Chriſtus Ieſus. Vbique per
id quod Deus eſt, in cœlo autem per id
quod homo.

By whych wordes of holy Auguſtyne, your grace maye euydently ſe that he teſtyfyeth and teacheth the bleſſed body or fleſhe of Chriſt to be no where els thā in heauen. For to it beynge aſſumpt or aſcended into heauen, God, as he ſayth, hath geuen immortalyte, but not taken awaye nature. So that by the nature of Nature. that holy fleſhe or bodye, it muſt occupye one place, wherfor it foloweth, Secundū hanc formam, that is to wyte, of hys fleſhe, Chriſtus non eſt putandus ubique diffuſus. For if Chriſt ſhulde in hys humanyte be euery where dyffuded or ſpred abrode, ſo ſhuld hys bodyly nature or naturall body be taken from hym. And therfor he ſayth, Cauendum enim, ne ita

diuinitatem

diuinitatem astruam⁹ hoīs, ut humanitatem corporis auferam⁹. But in that he is God, so is he euery where, accordynge to my wordes byfore wryttē. And in that he is mā, so is he in heauē. And therfor is it sayd. Vna enim ꝓiona Deus & homo, & utrumcꝫ est Christ⁹, ubiꝙ per id ꝙd Deus, in cœlo autem per id quod homo,

Athanasius.

And yet do we reade agreably to the same matter, more largely in the same epystle, by these wordes. *Christū dominū nostrū unigenitū Dei filium, equalē patri, eūdēqꝫ hoīs filiū, quo maior est pater, ut ubiqꝫ totū præsētē esse nō dubites tāquā Deū, et ī eodē tēplo Dei esse tāquā inhabitātē Deū, & in loco aliquo cœli propter ueri corporis modū.* Thus fynde we clerely, that for the measure of hys very body he must be in one place. and that of heauen as concernynge hys manhede. & yet euery where presēt in that he is the eternall sōne of God & egall to hys father. Lyke testymony doth he geue in the. xxx. treatyse that he maketh vpon the Euāgely of Johā. These be hys wordes there writtē. *Donec sæculum finiatur sursum est dominus, sed etiam hic est ueritas domini. Corpus enim domini in quo resurrexit,*

In heauē.

uno loco esse oportet. veritas autem eius ubiq; diffusa. The sirst parcell, that is, *Donec sæculũ finiatur*, is so put, that it maye ioyne to the sentence goynge byfore, or els to these wordes folowynge. *Sursũ est dominus* & cet. And so shuld it wele accorde to my sẽtẽce byfore shewed, whych is, the lorde is so bodyly ascẽded, that in hys naturall body he can not agayne returne from heauen vntyll the generall dome. Sursum.

But how so euer the seyd clause or parcell be applyed, it shall not greatly skylle, for my sẽtẽce notwithstãdynge remayneth full stedefast. In so moch, as the scripture doth mẽcyon but of .ij. aduẽtes or cõmynges of Christ, of whych the first is perfourmed in hys blessyd incarnacyõ, & the secõde is the cõmynge at the generall dõe. And furthermore i thys artycle of our Crede, *Inde uẽturus ẽ iudicare uiuos et mortuos*, is not only shewed wherfor he shal cõe agayne, but also wha he shal cõe agayne. So that in the meane whyle, as the other artycle of our Crede witnessyth, *Sedet ad dexterã Dei patris*, that is not els to saye, thẽ he remayneth in glory with the father. Furthermore euẽ as I haue byfore rehearced the foreseyd auctoryte of Augustyne, euen Cõmynge.

euen so haue I redde it in hys quinquagenes vpon a psalme, of whych I can not now precysely note or name the nombre. And the same wordes doth he also wryte in a pystle to S. Hierome. So that we maye knowe, he had good lykynge in it, that he so commonly doth vse it, as hys vsuall prouerbe or byworde,

Augustyne

In the same is also testyfyed, that hys blessed bodye can be but in one place, so that it beynge now accordynge to the scripture and artycle of our beleue or crede, in heauē, it can not be in earthe. And moch lesse can it be in so vnnumerable places of the earthe, as we maye precey ue that the sacramēt is. Thus although the bodye of our sauer must be in one place, as he writeth agreably to the saynge of Peter, Quē oportet cœlos accipere, usque ad tempus restitutionis omnium. Yet as the wordes folowynge make mencyon, ueritas autem eiꝰ ubique diffusa est. Thys veryte of Christ, or of hys bodye, do I take to be that he in other places, doth call uirtus sacramenti. As in the xxv. treatyse vpon Johan we fynde thus written. Aliud est sacramentū, aliud uirtus sacramenti. And agayne, Si quis manduca

Petrus.

ueri

uerit ex ipso non moritur, sed qui pertinet ad uirtutem sacramenti, non qui pertinet ad uisibile sacramentum. And to declare what is uirtus sacramenti, that I counte to be ueritas domini uel corporis ipsius, he sayth. Qui manducat intus, non foris, qui mãducat in corde, nõ q̃ premit dente. Virtus.

So that fynally thys ueritas domini uel corporis ipsius, whych is dyspersyd euery where abrode, is the spirytuall profyte, frute, and confort that is opened, to be receyued euery where of all men by faythe in the ueryte of the lorde, that is to wyte, in the uery and true promyse or testament made to vs in the lordes bodye that was crucyfyed & suffered deathe for vs, and arose agayne ascendynge immortall in to heauen. Where he sytteth, that is, abydeth on the ryght hãde of hys father, from thens not to returne vntyll the generall dome or iudgemẽt. Abydeth Thys bodyly absence of our sauer is lykewyse clerely shewed in the fyfty treatyse that he maketh vpon Johan, where he doth expowne thys text, Pauperes semper habetis uobiscum, me autem non sẽper habebitis, to my purpose, that therby

I counte and holde to be rather catholyck. Fynally the same doth he confyrme in hys sermons of the seconde and thirde feryes of Eastre, and in so many places besydes fourth, as here can not be recyted, the nombre of them is so passynge great.

With hym consentyth full playnely Fulgentius, li. 2. ad Thrasimundū, wrisynge in thys wyse. *Vnus idemque homo localis ex homine, qui est Deus immensus ex patre, unus idemque secundum humanam substātiam, absens cœlo cum esset in terra, & deserens linquens terrā cū ascendisset in cœlū. Secundum uero diuinā immensāq; substantiam, nec cœlum dimittens cum de cœlo descendit, nec terram deserens cum ad cœlū ascendit. Quod ipsius domini certissimo sermone potest cognosci, qui ut localem suam ostenderet humanitatem, dicit discipulis suis. Ascendo ad patrem meum & patrem uestrum, Deū meum & Deū uestrum.* De Lazaro quoq; *cum dixisset, Lazarus mortuus est, adiunxit dicens. Et gaudeo propter uos, ut credatis, quoniam non eram ibi. Immensitatem uero suæ diuinitatis ostendens, discipulis dixit, Ecce ego uobiscum sum usq; ad consummationē seculi. Quomodo aūt*

Fulgentius

Lazarus.

ascendit

ascendit in cœlũ, nisi quia localis est & uerus homo? Aut quomodo adest fidelibus suis, nisi quia idem immensus & uerus Deus est, & cæt. In thys sute & sort doth he procede forth speakynge moch, full agreably to my sentence, whych, is now ouerlonge here to write. But what cã he sayd more playnely with me in so fewe wordes? Playnely.

First he sayth, that Christ beynge a man, is as concernynge hys manhede, locall, that is not els then conteyned in one place. And to expresse that the more clerely, he addeth to it, sayinge. *Vnus idemque secundum humanam substantiam, absens cœlo cum esset in terra, & derelinquens terram cum ascendisset in cœlum.* where as he hath a contrary Antithesis for the godly nature, to shewe fourth the first poynt the more effectually. The Antithesis is thus. *Secundum diuinam uero immensamque substantiam, nec cœlum dimittens cum de cœlo descendit, nec terram deserens cum ad cœlum ascendit.* wherby is also confyrmed that I sayd, Christ ded descende and ascende as touchynge hys humanyte, but not in hys deyte, whych is immutable & vnmoueable. As we maye preceyue by Antithesis.

that he here doth call it, substantiam immensam. Furthermore to shewe that Christ, as touchynge hys humayne and natural bodye, is locall and in one place, he alleget[h] and that ryght iustly, ij. textes of scripture. The first is, Ascendo ad patrem, & cet. And the seconde is of Lazarus, *Gaudeo propter uos & cæt.*

ij. textes.

Fynally he maketh thys demaunde. *Quomodo autem, ascendit in cœlum, nisi quia localis & uerus est homo.* Wherby we maye se, that by thys sentence, Christ coulde not ascende, except he had be locall, that is, conteyned in one place, & so euery mã. And that is accordynge to. S. Augustyne, writynge as is aboue shewed: *Et sic uenturus est, illa angelica uoce testante, quẽadmodum uisus est ire in cœlum, id est in eadẽ carnis forma atque substantia. Secundum hãc formam non est ubique diffusus. Cauendum enim ne ita diuinitatem astruamus hominis, ut ueritatẽ corporis auferamus.* So that they both do testyfye, that Christ coulde not haue ascended, except he had be locall, that is to wyte, conteyned in one plale & very man. And that if he were not locall, he coulde not be man. Wherfor S. Augustyne.

Forma.

Augustyne.

gustyne sayth further, ad Dardanum. Spatia locorum tolle corporibus, & nusquam erunt, & quia nusquam erunt, nec erunt. That is to wyte, take awaye localyte or sytuacyon in place from bodyes, and they shall be no where. And forbycause they shall be no where they shall haue no beynge.

We therfor couetynge to fynde Christ or hys naturall bodye, shuld seke for hym in heauen, where hys naturall manhede is sytteynge on the ryght hande of hys father. So wylleth vs S. Ambrose in the. x. boke whych he writeth vpon Luke, speakynge of Christes humanyte assumpte, in thys wyse. Ergo non supra terram, nec in terra, nec secundum carnem te quærere debemus, si uolumus te inuenire. Nunc enim secundum carnem non nonimus Christum. Denique Steqhanus non supra terram quæsiuit, qui stantem te ad dexteram Dei uidit. Maria autem quæ quærebat in terra, tangere non potuit. Stephanus tetigit, quia quesiuit in cœlo. Stephanus inter Iudeos uidit absẽtẽ & cæt. Thus we must seke for the naturall bodye of Christ, not vpõ the earthe, but in heauẽ, if we wyll not be deceyued. And that doth he more largely in the same treatyse, speak-

Ambrose.

Stephanus.

st, speakynge thus of the veryte of Christes bodye. *Quomodo non corpus quiesceret, in quo manebant insignia uulnerum, uestigia cicatricum, quæ dominus palpanda obtulit? In quo non solum fidem firmat, sed etiam deuotionem acuit, quod uulnera suscepta pro nobis cælo inferre maluit, abolere noluit, ut Deo patri, nostræ precia libertatis ostenderet. Talem sibi pater ad dexteram locat, trophæum nostræ salutis amplectens & cæt.*

Gregory. Gregory also in an homelye of pentecost, sayth agreably to the other, i these wordes. *Quando non maneret apud eos, qui ascensurus cælos? promittit dicens. Ecce ego uobiscum sum omnibus diebus usque ad consummationem seculi. Sed uerbum incarnatū manet & recedit. Recedit corpore, manet diuinitate. Apud eos ergo tunc mansisse se perhibet, is qui inuisibili semper potestate presens erat, corporali iam uisione recedebat.* In Lyke wyse doth he testyfye in the homelye of Easter daye. Bedas. With these doth Bede accorde in an homelye of easter, in whych he declareth thys text, Johan. xvi. *Modicum & iam non uidebitis me, & cæt.* And also in an homelye of the vygyll of pentecost. And, why can otherwyse saye or thynke,

knowynge

knowynge the ſcripture and our beleue, but that the naturall bodye of Chriſt is ſo aſſumpt in to heauen all whole, that it muſt there abyde without returnynge vntyll the generall iudgement. Notwithſtandynge, ſeynge thys is the cheſe poynt wherupon I ſeke to eſtablyſhe my ſentence in thys matter of the holy ſacrament, that Chriſtes holy and naturall bodye is ſo aſſumpte in to heauen, that there it muſt remayne all whole without returnynge vntyll the generall dome. I wyll yet with the permyſſyon of your grace, adde one or .ij. argumentes deduced out of the ſcriptures, to declare further my ſentence to be faythfull and catholyck. Aſſūpte.

Argumentes out of ſcripture

Firſt as Chriſt was encloſed and ſo borne about in the wombe of hys mother beynge a vyrgyne vndefyled, and therafter was borne into thys worlde, & put in a manger, And ſo he growynge in age ded abyde in dyuerſe places, but in one ſter an other ſomtyme, in Galyle, ſomtyme in Samary, ſomtyme in Jurye, ſomtyme byonde and ſomtyme on thys halfe of Jordane, And conſequently was crucyfyed at Hieruſalem, there beyng tencloſed & buried in One place.

buryed in a graue. From whens he ded a ryse, so that the Angels testyfyed of hym, Surrexit non est hic, Math. 28. And as at a tyme appoynted after hys resurrecty on, he was assumpte or lyft vp in to heauen, from the toppe of the mounte of Olyuete, in the syght of hys dyscyples, a clowde compassynge hym about. Euen so shall he come from the same celestyall place corporally, as they ded se hym to de part out of one place corporally, accordynge to the testymonye of the Angels, Acto. 1. So that in thys we maye vndoubtedly fynde that Christ, as touchynge hys manhede, cā not be corporally in manye and dyuerse places at ones, and so to be corporally in hys naturall bodye in heauen and also in the earthe, and that is morcouer, in so many partes of the worlde, as men haue affirmed.

Shall come.

Neyther doth the scripture requyre that we shulde spoyle Christ of the propertie of mannys nature, whych is to be in one place, whom the same scripture doth perpetually wytnesse and teache to be man, and so to confounde the condycyō of hys bodyly nature with the nature dyuyne. Paule doth teache that Christ in

propertie

manhede, was made in all poyntes lyke vnto vs hys bretherne, synne excepted. How then can hys bodye be in mere places at ones, vnlyke vnto the naturall proprytie of the bodyes of vs hys bretherne? But here do some wittye phylosophers, yea, rather sophysters than dyuynes, brynge into the anullynge of Christes humanyte, a symylytude of mannys sowle whych beynge one, is yet so all whole in all our whole bodye, that it is sayd, to be all whole in euery part of the bodye. But soch shuld remembre, that it is no conuenyent symylytude whych is made of thynges dyfferent and dyuerse in nature, soch as be the sowle and bodye of man, to proue them to haue lyke properytyes. Thys is as if they wolde proue Christes bodye to be of one nature and propyrtie with hys sowle, and that thynges naturally corporall, were not most dyuerse, from creatures naturally spirytuall. Sophysters. The sowle.

Furthermore, if so it mought be, that the bodye or fleshe of Christ, were merely spyrituall, and full lyke vnto the substaūce of Angels, yet coulde it not ī thys wyse folowe, that hys bodye coulde be eue

where, or in dyuerse places at ones. Wher for soch subtyltees are to be omytted, and the trade of scripture shulde wele lyke vs, by whych the olde doctors, do dyffyne, that the bodye of Jesu exalted or assūpte into heauē, must be locall, cyrcumscript, and in one place: notwithstandynge that the ueryte, spirytuall grace, and frute that cometh of it, is dyffuded and spred abrodeī all places, or enery where. How coulde Christ corporally depart out of thys worlde, and leaue the earthe, if he in the kyndes of breade and wyne be not only corporally contcyned and receyued, but also there reserued, kepte, and enclosed? What other thynge els do these wordes testyfye, Iohan. xiij, *Sciens autem Iesus, quia uenit hora eius, ut transiret ex hoc mundo ad patrem, &c cæt.* And in lyke fourme, Luke. xxiiij. *Et factum est cum benediceret illis, recessit ab eis, & ferebatur in cælum.* What do they sygnyfye, if Christ went not ucrely out of thys worlde, hys naturall bodye beynge surely assumpt into heauen?

Locall.

Recessit.

They do therfor vndoubtedly declare that Christ, beynge uery God and very

man,

mā, ded not veryly depart out of thys worlde in hys naturall bodye, hys blessedhūanyte assūpt into heauen, where it remayneth syttynge in glory with the father. Where as yet hys deyte ded not leaue the worlde, ne depart out from the earthe. Paule doth saye philip. 2. that of .ij. thynges he wyst not whych he mought rathest chose. that is to wyte, to abyde in the fleshe for preachynge the Gospell, or els to be dyssolued from the fleshe, Seynge that to abyde with Christ is moch & farre better, by the whych Paule doth manyfestly proue, that they be not presētly with Christ, whych yet do abyde mortall ī the fleshe. Yet they be with Christ ī soch wyse, as the scripture doth saye that the beleuynge be the tēple of Christ. And as Paule doth saye. 2. Corinth. 13. An nō *cognoscitis uosmetipsos, quia Iesus Christus in uobis est?* In whych sence he also promysed to be with vs vnto the ende of the worlde.

Paulus.

Christus.

Christ therfor must be otherwyse in that place, in whych, the Apostle desyred to be with hym, beynge dyssolued and departed from hys bodye, then he do abyde eyther in the supper, or els in any other

places

places of the churches. Be therfor doth vndoubtedly meane heauen, whych is the paradyse of perfyte blesse & glory. Where as Christ beynge a vyctour, triumpher and conquerour ouer death, synne, and helle, and ouer all creatures doth reigne & remayne corporally. Thys do I trust that your grace doth se my sentẽce, thys farfourth to be ryght catholyck, christẽ, & faythfull, accordynge to holy scripture to holy fathers, and to the artycles of our christen beleue. Whych sentence is thus. Christes naturall bodye, is so assumpt into heauen, where it sytteth or remayneth in glorye of the father, that it can nomore come from thens, that is to wyte, from heauen returne, vntyll the ende of the worlde. And therfor can not the same naturall bodye naturally be here in the worlde, or in the sacramẽt. For thẽ shuld it be departed or gone out of the worlde, and yet be styll remaynynge in the worlde. It shuld then be both to come, & all redy come, whych is a contradyccyon, & naryaunt to the nature of hys manhede

The kynge.

Contradictio.

The seconde part of thys matter.

Now my sentence in the seconde part of thys

of thys matter, is thys, if so your grace shall please to knowe it, as I your poore & vnworthy, but full true subiecte wolde with all submyssyon & instaunce beseych yow to knowe it. I graūt the holy sacra Sacrament ment to be the very & naturall bodye of tall. our sauer, and hys very naturall bloude And that the naturall bodye and bloude of our sauer, is in the sacrament after a certayne wyse, as after shall apere. For so do the wordes of the supper testyfye. Accipite, comedite, Hoc est corpus meū, quod pro uobis datur. And agayne, Bibite ex hoc omnes. Hic est enim sanguis meus qui est nouitestamenti, qui pro multis effunditur in remissionem peccatorū. Of wbych wordes seynge in them depen deth a great tryall & preue of thys mat Interpre ter, and that for the interpretacyon of tacyon, them, is and hath bene all controuersye of thys matter, I therfor shal shewe the interpretacyon, that holy doctours haue made of them, that as to me semyth, be full worthy credyte.

First we fynde in the secende boke of Tertulyan, wbych he writeth agaynst Marcion. Ipse Christus nec panē repro bauit, quod ipsū corpus suū representat.

Thys

Thys Marcio, agaynst whome Tertulyã doth thys write, ded erronyously reproue all creatures as euyll. Whych thynge Tertulyã Tertulian doth improue by the sacrament, saynge as is aboue written. Christ ded not reproue the breade, whych representeth hys bodye. As who wolde saye. If Christ had iudged the breade euyll, then wolde he not haue left it for a sygne or sacrament to represent hys blessyd bodye. Agreably to the same doth he also saye in the fourth boke made agaynst the seyd Marcyon, in these wordes. *Christus acceptum panem & distributum discipulis, corpus suũ illud fecit. Hoc est corpus meum dicendo, id est figura corporis mei. Figura aũt nõ fuisset, nisi ueritatis esset corpꝰ. Cæterũ, uacua res, quod est phantasma, figurã capere non potest.* Figura.

Thys Marcio had an erroneouse opynyõ, that Christ had no naturall bodye, but a bodye phãtastycall. Whych errour or hereseye, thys famouse doctor Tertulyã doth improue by the holy sacrament, saynge as a fore is written.

The sacrament is a fygure of Christes bodye, ergo Christ had a very & true bodye. For a thynge whych is vayne and

fantasty-

fantastycall can receyue no fygure. So that in both places we maye clerely perceyue hys interpretacyon of these wordes. Hoc est corpus meum. Whych interpretacyon is not newe, but authentyke or full auncyent, lyke as is the writer. And thys interpretacyon do I the rather allowe, that nō of the olde doctours, whych folowed hym, ded euer īproue hym therfor, but rather haue they folowed it, as apereth fourth by holy Augustyne. In the preface vpon the thirde psalme, do the seyd Augustyne hyghly cōmende the wōderfull suffraunce of Christ. whych so lōge ded suffer and forbeare Judas, as if he had bene a good & honest man. Where as nothwithstandynge he ded knowe hys traterouse thoughtes, whan he receyued hym to feast or supper, in whych he ded commende and delyuer to hys dyscyples, the fygure of hys body & blode. The wordes of Augustyne in latyne, be these. *In historia noui testamenti, ipsa domini nostri tanta & tam admiranda paciētia erat, quod cum tandiu pertulit tanquam bonum, cum eius cogitationes non ignoraret, cū adhibuit ad conuiuium, in quo corporis & sāguinis*

Note thys,

Augustyne.

Judas.

guinis sui figuram discipulis suis commenda uit & tradidit.

The same holy doctor also, writynge agaynst Adamantius, sayth thus. Non enim dubitauit dominus dicere, Hoc est corpus meum, cum daret signum corporis sui. Ad for a further declaracyon of the same chaptre, he sayth. Sic enim sanguis est anima, quo modo petra erat Christus. Nec tamen petra, ait, significabat Christum: sed ait, petra erat Christus. Expresselye doth Augustyne here, call the sygne of Christes bodye, hys bodye, playnely interpretynge these wordes, Hoc est corpus meum, as both he and Tertulyane ded before. Moreouer he taket these .iij. sentences, Hoc est corpus meum, Anima est sanguis, and Christus erat petra, to be ofone phrase, and to be lyke speches, or to be expoũded after one fashyon. And thys text, Petra erat Christus, doth he commonly thus expowne, Petra significabat Christum. As apereth libro. xviij. de ciuitate Dei. ca. xlviij. Also in libro quæstionum in Geneſim, & libro quæstionum in Leuiticum, Tractatu. xxvi. super Euangelium Ioãnis, & In ſermone de anunciatione dominica.

Asygne.

In lyke

In lyke maner also S. Hierome expoundeth it, in the small scholyes written vpon the first chaptre of the first epystle to the Corinthyanes, and all other writers with one consent, so farre as I can reade. And so doth the texte requyre to be expounded, For Christ was not a natu rall stone, as all men maye wele perceyue, and yet was he the very true stone fygu ratyuely, as Lyra sayth. Solet res quę significat, nomine rei quam significat nominari. And so is the stone sygnyfyenge Christ, called Christ whych therby is sygnyfyed. And as he doth approue thys texte, Petra erat Christus, lyke wyse doth he expounde, Sanguis est anima, with the whych he doth knytt thys texte, Hoc est corpus meum, to be fyguratyuely expounded, as they be. Accordynge, to thys, do the same holy doctor write, Psalmo. 50. *Nisi quis manducauerit carnẽ meã, nõ uidebit uitã æternam. Acceperũt illud stulte, carnaliter illud cogitauerũt, & putauerũt quod præciſurus eſſet dominus particulas quaſdã de corpore ſuo, et daturus illis, Et dixerũt. Durus eſt hic ſermo. Ipſi aũt erãt duri, non ſermo. Etenim ſi duri nõ eſſẽt, ſed mites, dixiſſẽt ſibi, Nõ ſine cauſa dicit hoc, niſi quia eſt ibi aliquod ſacra*

Hierome

Lyranus

Caperna tes.

mentū latens, Mā̄sissent cū eo leues, non duri, & didicissent ab eo, quod illis discedentibus, qui manserunt didicerunt.

In thys maye we se, that our sauer wylleth hys precyouse fleshe to be eatē. But for the maner of eatynge, is & hath bene moch controuersye. The Iewes of Capernaū were offended with Christ, whā he sayd, he wolde haue hys fleshe eaten, and except man shuld eate hys fleshe, he coulde not come to lyfe eternall. They supposed grossely, and vnderstode hym (if a man myght so playnely speake it) bocherly, that he wolde cut out lūpes & peaces out of hys bodye, as the bocher doth out of dead beastes, and so gyue it them to eate of, as Augustyne doth here saye. And vpon thys grosse, or (as holy Augustyne doth here call it) folyshe and fleshly vnderstandynge, they were offended, and sayd to hym. Thys is a sore or harde sayēge. They ded shote fourth their bolte & vnwyse sayenge ouer sone, and were offended before they had cawse. They toke that for harde and sore, whych shuld haue bene passynge plesaunt & profytable to them if they wolde haue hearde the thynge declared horoughly to the ende.

Iudei.

Vnwyse.

And

And euen so now, that whych in thys matter maye appere at the first blushe, a sore, straunge, & intollerable sentēce, for as moch as we haue not hearde of it before, but the contrary hath of longe tyme bene beaten into our heades and persuaded to our myndes, yet by delyberācyō and indyfferent hearynge, and abydynge a tryall of that whych at the first maye appere sore and intollerable, shall I trust be founde a swete truthe, to soch specyally as your grace is, louynge to heare and to knowe all truthe, But the Capernaytes were harde, as here sayth Augustyne, & not the worde. For if they had not bene harde, but soft & pacyent to heare, they wolde haue sayd in thēselues. Christ sayth not thys without a cause, & there is some hyd mystery therin. And so by pacyēt tarryaunce, they shulde haue knowne the truthe, that they coulde not attayne to for peruerse hastynesse, or hast whych is a great stoppe and lett of true iudgement. But the dyscyples tarryed pacyently, to heare farther, & so ded they knowe thys speche of christ to be the wordes of lyfe, that to the other, ouer redyly departynge from Christ, were wordes of deathe.

Delybera

Hastyne

For they toke them lytterally and grosse ly, and the letter, as Paule sayth, sleyth.

But to shewe what the dyscyples, remaynige with Christ, dedlerne, S. Augustyne doth consequently shewe by the wordes of the Gospell, saynge thus. *Ille autē instruxit eos, & ait illis. Spiritus est qui uiuificat, caro nihil prodest. Verba quæ locutus sum uobis, spiritus & uita sunt. Spiritualiter intelligite quod locutus sum. Nō hoc corpus quod uidetis, manducaturi estis, nec bibituri illū sāguinē quē fusuri sunt qui me crucifigēt. Sacramentū aliquod uobis cōmendaui, quod spiritualiter intellectū uiuificabit uos. Et si necesse est illud uisibiliter celebrari, oportet tamen inuisibiliter intelligi.* In thys do we se, that both Christ and Augustyne wolde haue Christes wordes to be vnderstande spyritually and not carnally, fygura tyuely & not lytterally, And therfor doth he saye, *Non hoc corpus quod uidetis, māducaturi estis, & bibituri illū sāguinē, quem fusuri sunt qui me crucifigent.* And what els is thys, but that Christ wolde hys bodye to be eaten, and hys bloude to be dronken? But he wolde not hys bodye to be carnally eaten, whych was materyally seane of them, to

Augustyne.

nally

them, to whome he ſpake, nor hys matery all or naturall bloude to be carnaly drōke, whych hys crucyfyers ſhulde cauſe to yſſue from hys naturall bodye crucyfyed, as ſayth Auguſtyne. But he ordayned & wylled hys bodye and bloude to be ſpirytually eaten and dronke in faythe and beleue, that hys bodye was crucyfyed for vs, and that hys bloude was ſhedde for the remyſſyon of our ſynnes. In fayth

Thys eatynge and drynkynge is nothynge, but ſuch true faythe and beleue, as is ſhewed. Wherfor as Chriſt ſayth, *Qui manducat meā carnem, & bibit meum ſāguinem, habet uitam æternā.* Euen ſo doth he ſaye, *qui credit in me, habet uitā æternā.* And S. Auguſtyne agreably to the ſame, doth ſaye *in tractatu ſuper Ioannem. Ad quid paras uentrem & dentē? Crede & manducaſti.* I do knowe that Chriſt hath ordayned hys ſacrament to be receyued and eaten, whych is in a certayne wyſe called hys bodye, as after ſhall be more largely opened. But the ſame doth not feade the mynde of men, except it be taken ſpirytually & not corporally. Hebre. 13. *Bonum eſt enim gratia conſtabilire cor, non eſcis.* And S. Auguſtyne aſſentynge to the ſame doth ſaye Beleue.

Johan Lambertes sentence,
in a sermon that he maketh vpon these
wordes in the Gospell of Luke, Domine
doce nos orare. Panem dixit, sed Epiousion,
hoc est, supersubstantialem. Non iste panis est
Panis. qui uadit in corpus, sed ille panis qui animæ
nostræ substantiam fulcit.

Our sowles therfor, into whom no=
thynge corporall can corporally enter,
doth not carnally receyue the bodye and
bloude of our sauer, neyther ded he ordayne hys blessed bodye and bloude so to be
eaten and dronken. Although our sowles
cã not lyue, except theybe spirytually fed
de with the blessyd bodye and bloude of
hym, spyrytually eatynge and drynkynge
them, in takynge also at tymes cõuenyẽt,
Sacra= the blessyd sacrament whych is truly
ment. called hys bodye and bloude. Not that
it is so really, but as is shewed by the in=
terpretacyon both of Tertulyan and Au=
gustyne, bycause it is a sygne or fygure
of Christes bodye and bloude. And the
sygnes or sacramentes doth commenly,
as sayth Augustyne, both ad Bonifaciũ,
and in hys worke De ciuitate Dei, take
their denomynacyõ of the thynges by thẽ
represẽted & sygnyfyed. But for as moch

as some

as some wyll obiect that Augustyne i the worde afore rehearced doth not speake of eatynge the sacramēt. For the text of the scripture, vpō the whych he doth groūde, is not spoken by eatynge the sacramēt, whych texte is this. *Nisi quis manducauerit carnem meam & cæt.*

I answere, that true it is, he began of spirytuall eatynge, and therto serueth the texte recyted, Neuertheless he meaneth that Christ is not ordayned to be eaten, eyther without the sacrament or in the sacramēt, but spirytually of the faythfull. As more euydently doth appere by these wordes there folowynge. *Sacramentū aliquod uobis cōmendaui, quod spiritualiter intellectū uiuificabit uos. Et si necesse sit, illud uisibiliter celebrari, oportet tamē inuisibiliter intelligi.* Here doth he shewe, that he meaneth of eatynge Christ, not without the sacrament only, but also in the sacrament. And therfor he doth not only saye, sacramentū vobis & cæt. but he addeth moreouer. et si necesse est illud uisibiliter celebrari. How therfor can the eatynge of Christ, & the sacrament therof, be vysybly celebrate but in the maūdye,

Sacramēt tum.

or in hys supper? Whych is celebrate vy-
Vysybylye sybly, in vysyble thynges of breade & wy-
ne. Whych can not quycken or releue vs &
our sowles, except they be vnderstande &
so receyued spirytually.

Furthermore, as concernynge the ex-
posycyon of these wurdes of the supper,
Hoc est corpus meũ, & cæt. S. Augustyne wri-
tynge ad Bonifaciũ, sayth thus. Sepe ita loqui
mur, ut pascha appropinquante, crastinã uel
perẽdinã domini passionẽ dicamus. Cũ ille an
te tam multos annos passus sit, nec omnino nisi
semel passio illa facta sit, nẽpe ipso die domini-
co, dicimus, Hodie dominus resurrexit, cum ex
Loquela. quo surrexerit, tot ãni transierrint. Quare
nemo tã ineptus est, ut nos ita loquẽtes argu-
at esse mentitos. Quia istos dies, secundũ illorũ,
quibus hæc gesta sunt, similitudinem, nuncupamus.
ut dicat ipse dies, qui non sit ipse, sed reuolutione
temporũ similis eius. Et dicatur illo die fieri, pro p-
ter sacramenti celebrationẽ, quod non illo die, sed
iam olim factũ est. Nonne semel immolatus est Chri
stus in semetipso? Et tamen In sacramento non solũ
per annuas pasche solennitates, sed omni die pro
Mystice. populis mystice immolatur. Nec utique mentitur,
qui interrogatus responderit, eum immolari. Si em̃
sacramenta, quandam similitudinẽ earũ rerũ quarũ
sunt sacramenta, non haberent, omnino sacramenta
non essent, Ex hac autẽ similitudine, plærumq; etiã
ipsarum

ipsarum rerum nomina accipiunt.

Sicut ergo secundum quemdam modum, sacramentũ corporis Christi est, & sacramentũ sãguinis Christi est. Ita sacramẽtũ fidei fides est, Nihil autẽ aliud est credere, quam fidẽ habere, at per hoc respondetur, infãtes fidem habere propter fidei sacramenta, & conuertere se ad Deũ, propter conuersionis sacramenta. Quia & ipsa responsio pertinet ad celebrationem sacramenti. Sicut de ipso baptismo Apostolus dicit. Consepulti (inquit) sumus per baptismũ in mortẽ. Nõ ait, sepulturã significauimus, sed prorsus ait, consepulti sumus. Sacramẽtũ ergo tãtæ rei, nõ nisi eiusdẽ rei uocabulo nũcupauit. Fides.

Nothynge can be more playnely spoken, nor more agreably to the naturall vnderstandynge of the textes of the supper. and to the exposycyon afore shewed, of Tertulyan and of hymselfe. For seynge that Christ is bodyly in heauen, and so absent rõ the earthe, it is nedefull to knowe, how the holy sacrament, whych he doth call hys bodye and bloude, shuld be hys blessed bodye and bloude. Christ.

Thys holy doctor therfor S. Augustyne, doth thys matter manyfestly and syncerely declare by other lyke speaches. And first by commen speaches, and secondly by speaches of scripture. The cõmen speache is thys. We do (sayth he) vse often to saye, that whan Easter doth approche

or drawe nygh, that to morowe or the nexte daye, is the lordes passyon. Where as he ded suffer afore many yeares past, And that passyō was neuer but ones done. The secōd cōmon speache is. And of that sondaye we saye, that thys daye the lorde ded ryse from deathe, where as so many yeares be yet past syth the tyme he arose. Wherfor to conclude, he sayth. No man is so folysh, that he wyll reproue vs for so sayenge, or to saye that we haue lyed forbycause we do call these dayes after the symylytude of those, in whych these thynges were done. So that it is called the same daye, not for that it is the selfe, but by reuolucyon of tyme, lyke vnto it. And the resurrectyon is sayd to be done in the same daye, through the celebratynge of the sacrament, of that whych is not done that daye, but longe tyme afore past. The thirde speache. Was not Christ offered vp ones for all in hys owne persone? Yet is he neuethelesse offered in the sacramēt mystycally for the people, not only euery yeare at the feast of Eastre, but also euery daye, Neyther doth he lye, whych whā he is demaunded, shall answere, that he is offered vp or sacrifyced.

Speach.

Lyke it.

For if the

For if the ſacramentes had not a certen ſymylytude of thoſe thynges, of whych they be ſacramentes, then ſhulde they not be ſacramẽtes at all. By reaſon of whych ſymylytude, they do for the moſt part, receyue the denomynacyon or name of thoſe thynges ſygnyfyed. And therfor after a certẽmaner, the ſacramẽt of Chriſtes bodye is the bodye of Chriſt, & the ſacramẽt of Chriſtes bloude is the bloude of Chriſt, & ſo alſo be the ſacramẽtes of faythe called faythe. Thys doth he yet proue by an other axample of ſpeache, whych is thys, It is nõ other thynge to beleue, then to haue faythe. And therfor when anſwere is made, that the infantes haue faythe, whych in dede haue it not in full worckynge, it is anſwered that ſoch haue faythe for the ſacramẽt of faythe, & that it doth cõuert it ſelf vnto faythe, for the ſacramẽt of cõuerſyon. For the very anſwere it ſelfe, doth perteyne to the celebracyon of the ſacramẽt, & cet. Thus doth it ſuffycyẽtly apere, that as we vſe truly to call that good frydaye, or the daye of Chriſtes paſſyon, whych is not in dede the daye of Chriſtes paſſyõ, but only a memoryall therof ones done for euer. And as we vſe to call the next Eaſtre daye, the daye of Chriſtes all.

Lykeneſs

Infantes

Memory

resurreccyon, not bycause that Christ in the same daye shall aryse but only for a memoryall of hys resurreccyon ones done for euer, and that of longe tyme passed.

And Christ beynde offered vp, ones for all in hys owne proper persone, is yet sayd to be offered vp, not only euery yeare at Easter, but also euery daye in the celebracyō of the sacramēt, bycause hys oblacyon ones for euer made, is therby repre
Augustyne. sēted. Euē so (sayth Augustyne) is the sacramēt of Christes bodye, the body of Christ, and the sacrament of Christes bloude, the bloude of Christ, in a certē wyse or fashyon. Not that the sacrament is hys naturall bodye or bloude in dede, but that it is a memoryall or representacyon therof, as the dayes before shewed, be of hys very and naturall bodye crucyfyed for vs, and of hys precyouse bloude shedde for the remyssyon of our synnes. And thus be the holy sygnes or sacramentes truly called by the names of the very thynges in them sygnifyed. But why so? For they
Symylytude. (sayth Augustyne) haue a certen symylytude of those thynges wherof they be signes or sacramentes. For els they shulde be no sacramentes at all. And therfor

do they

do they commenly, and for the most part receyue the denomynacyō of the thynges wherof they be sacramentes.

So that we maye manyfestly preceyue that he calleth not the sacrament of Christes bodye and bloude, the very bodye & bloude of Christ, but as he sayd before. But yet he sayth, i a certē maner or wyse. Not that the sacramēt absolutely & playnely, is hys naturall bodye or bloude. For thye is a false argument of Sophysteye, whych they call secundum quid ad simpliciter, to saye, that the sacrament of Christes bodye, is in a certen wyse, the bodye of Christ, Ergo it is also playnely and expressely the naturall bodye of Christ. For soch an other reason myght thys be also. Christ is after a certen maner a lyon, a lambe, and a dore. ergo Christ is a naturall lyon and lambe, or materyall dore. But the sacramēt of Christes bodye and bloude, is therfor called hys bodye & bloude, that it is therof a memoryall, signe, sacrament, token, and representacyon, spent ones for our redēpcyon. Whych thynge is further expowned by an other speache, that he doth here consequently alledge of baptysme. Sicut de ipso baptismo

Sophystry.

Memoryall.

rismo Apostolus dicit & cæt.

The Apostle (quoth Augustyne) sayth not, we haue sygnyfyed buryenge but he sayth vtterly, we be buryed with Christ. For els shulde all false christē be buryed with christ frō synne, whych yet do lyue in all synne. And therfor sayth Augstyne immedyatly theruppon, he called therfor the sacrament of so great a thynge, by nō other name, thē of the thynge selfe. Thus

A name.

o most gracyouse and godly prynce, do I confesse and knowledge, that the breade of the sacrament is truly Christes bodye, and the wyne to be truly hys bloude, accordynge to the wordes of the instytutyō of the same sacrament. But in a certen wyse, that is to wite, fyguratyuely, sacramētally, or sygnyfycatyuely, accordige to the exposycyon of the doctors before recyted & here after folowynge. And to thys exposycyon of the olde doctors, am I ensorced, both by the artycles of my crede,

Scripture.

and also by the circūstaunces of the seyd scripture, as after shall more largely apere. But by the same can I not fynde, the naturall bodye of our sauer to be there naturally, but rather absent, both frō the sacrament & from all the worlde, col-

locate

locate and remaynynge in heauē. where he by promyse must abyde corporally vn to the ende of the worlde.

The same holy doctor, writynge aga= ynst one Faustus, sayth in lyke maner. Si Machabeos cūingēti admiratione præ= ferimus. quia escas, quibus nunc christia= ni licite vruntur, attingere nolwerunt (quia pro tempore tunc prophetico non li cebat) quanto nunc magis pro baptismo Christi pro eucharistia Christi. pro signo Christi? Ad omnia perferenda paratior de bet esse christianus cum ille fuerunt promis siones rerum complendarum, hæc uero sunt indicia completarum. In thys do I note, that accordynge to the exposycyons by so ze shewed, he calleth the sacramēt of bap tysme and the sacrament of Christes bo= dye & blonde, otherwyse properly named Eucharistia, he calleth thē signum Chri sti. and that in the syngular nomber. for as moch as they both do syngnyfye well nygh one thynge. In both thē is testyfyed the deathe of our sauer. And more ouer he calleth thē, indicia rerum completa rum, that is to wite, the tokens or benefy tes that we shall receyue by byleue of Christ for vs crucyfyed. And then doth he call rsually both the sacramen tes, signū Christi ī the syngular nomber. Signa. The de ath.

Johan Lambertes sentence

As in tractatu. 50. super Euangeliũ Ioannis, where he sayth thus. Si bonus es, si ad corpus Christi pertines, quod signat Petrus, habes Christum & in presenti & in futuro. In presenti per fidem, in presenti per signum Christi, in presẽti per baptismatis sacramẽtũ, in presenti per altaris cibũ & potũ, & cæt.

Augstine

✠ Though Johan Lambert wrote summewhat more concernyuge thys matter to the kynge. Yet came there nomore to my hãdes in the vncorrected, yea rather corrupted coppye whych I receyued.

7 AUGUST

✠ In the yeare of our lorde a. M. D. xxxviij. was thys seruañt of God brẽt i Smythfelde at London, by the only vyolence of the spirytuall mynysters of Antichriſt, in october.